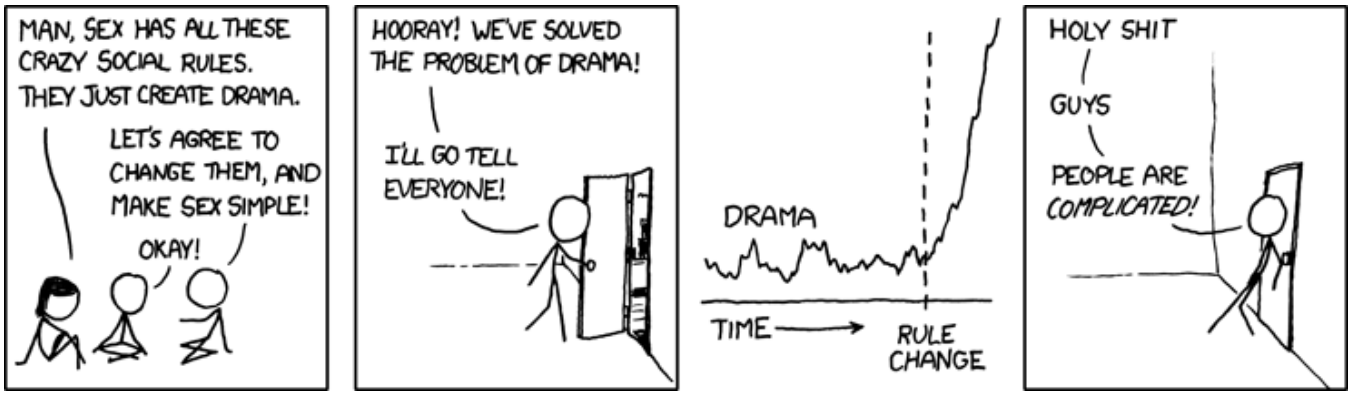
GOOD SEX

SEXUALITY, RELIGION, AND THE ETHICS OF PHYSICAL INTIMACY



"Drama," www.xkcd.com/592/

COURSE INFORMATION

Number: FWIS 145
Semester: Spring 2013
School: Rice University
Room: 229 Baker Institute
Days: Tuesday and Thursday
Time: 2:30PM – 3:45PM

INSTRUCTOR INFORMATION

Name: Dr. Elizabeth (Betsy) Barre
Position: Lecturer, Program in Writing and Communication
Office: 111 Herzstein Hall
Office Phone: 713-348-3360
E-mail: barre@rice.edu
Office Hours: Tuesday and Thursday, 4:00PM - 6:00PM or By Appointment

COURSE DESCRIPTION

GOAL/RATIONALE

This course examines the often intimate connection between religion and sexuality, focusing on the ways religious teachings have influenced cultural norms governing both sexual practice and the formation of sexual identity. We will begin by reading empirical studies of contemporary American college students; in the process, you will be encouraged to think critically about the way these students (along with you and your peers) have conceptualized the relationship between religious belief, sexual practice, and sexual identity. We then move on to discussions of the historical and philosophical foundations of our contemporary discourse about these matters. Finally, we will spend the remainder of our time reading the constructive theological arguments of various Christian, Jewish, and Muslim authors. Issues covered include (but are not limited to): dating, marriage, same-sex relationships, divorce, pornography, gender, and the body.

LEARNING OBJECTIVES

At the end of the semester you will be able to:

1. Develop critically informed judgments about the sexual behavior of American college students, and the moral and/or religious framework within which this behavior often operates.
2. Describe and compare various theories of the body, gender, and sexuality in Western philosophical thought.
3. Trace out the historical development of Jewish, Christian, and Muslim sexual ethics, noting periods in which major theological shifts took place.
4. Explain the influence of cross-cultural studies of sexuality on contemporary discourse about sex in the West.
5. Identify the ethical framework within which Jewish, Christian, and Muslim sexual arguments operate.
6. Summarize key issues that arise within contemporary debates (religious or otherwise) about dating, marriage, same-sex relationships, divorce, pornography, gender, and the body.
7. Identify similarities and differences both across and within various forms of Judaism, Christianity, and Islam.
8. Practice the academic study of religion by thinking critically and creatively about religious traditions and ideas.

Insofar as this course is classified as a Freshman Writing Intensive Seminar, you will also:

1. Enhance your understanding of the central place of writing and communication in the learning process and in academic life.
2. Learn strategies for analyzing, synthesizing, and responding to college-level readings.
3. Improve your ability to communicate correctly and effectively in writing and in speech, taking into account audience and purpose.
4. Become comfortable with writing as a process and learn strategies—for instance, prewriting, outlining, and revision—for working through that process.
5. Learn appropriate use of the work of others and, where necessary, specific practices of citation
6. Learn to articulate oral arguments and to respond productively to arguments of others in formal presentations and in class discussion.

COURSE MATERIALS

REQUIRED BOOKS AVAILABLE AT CAMPUS BOOKSTORE

- Donna Freitas, *Sex and the Soul: Juggling Sexuality, Spirituality, Romance, and Religion on America's College Campuses* (Oxford University Press, 2010). ISBN: 978-0199747610
- Margaret Farley, *Just Love: A Framework for Christian Sexual Ethics* (Continuum, 2008). ISBN: ISBN: 978-0826429247

ADDITIONAL READINGS WILL BE POSTED ON-LINE AND EXCERPTED FROM THE FOLLOWING TEXTS

- Mortimer Adler, *How to Read a Book: The Classic Guide to Intelligent Reading* (Touchstone, 1972)
- William Zinsser, *On Writing Well: The Classic Guide to Writing Nonfiction* (Harper, 2006)
- Wayne Booth et al., *The Craft of Research* (University of Chicago Press, 2003)
- Gerald Graff et al., *They Say, I Say: The Moves that Matter in Academic Writing* (Norton, 2010)

- June Casagrande, *It Was the Best of Sentences, It Was the Worst of Sentences: A Writer's Guide to Crafting Killer Sentences* (Ten Speed, 2010)
- Stanley Fish, *How to Write a Sentence and How to Read One* (Harper, 2011)
- Kecia Ali, *Sexual Ethics and Islam* (Oneworld Publications, 2008)
- David Biale, *Eros and the Jews: From Biblical Israel to Contemporary America* (University of California Press, 1997)
- Arthur Waskow, *Down to Earth Judaism: Food, Money, Sex, and the Rest of Life* (Quill, 1998)
- *Love, Sex and Gender in the World Religions* (Oneworld, 2000)
- *Good Sex: Feminist Perspectives from the World's Religions* (Rutgers University Press, 2005)
- Mel White, "What the Bible Does and Doesn't Say about Homosexuality."

ASSIGNMENTS AND RESPONSIBILITIES

OFFICE HOUR REQUIREMENT

I require that you attend at least one of my office hours within the first two weeks of classes. You don't need to prepare anything for this meeting and I will be happy to set up appointments outside my regularly scheduled office hours to accommodate your schedules. The purpose of this meeting is simply for us to get to know one another and should last no longer than 15 minutes. Your final grade will be lowered by 20 points (2%) if you do not meet this requirement.

READING

The success of this course depends upon you (and your classmates) reading, and reading closely, all that is assigned throughout the semester. Alongside your near-weekly writing assignments, you should expect to read an average of 50-60 pages a week (more in weeks with light writing requirements; fewer in weeks with heavy writing requirements). Some, if not most, of what you will read will be difficult. You may not get everything the first, second, or even third time you've read it. You are encouraged to e-mail me and one another with questions as you read, but we will also spend time in class working on strategies for reading this complex material.

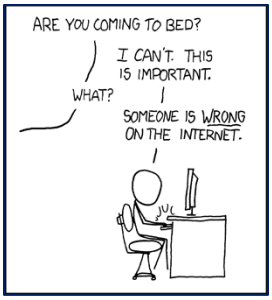
CLASS PARTICIPATION

Thoughtful participation in class discussions is the basis of 10% of your final grade (100 points). There will be frequent opportunities to contribute to class discussion and you can prepare by consulting the discussion questions I have included in the reading schedule below. If you make a contribution that is both reflective of the readings and relevant to the discussion, I will award you 5 points. To receive full credit for participation in the course, you must participate at least 20 times throughout the semester. You can only receive credit for participating once per class period, but you are strongly encouraged to participate more often.

FACEBOOK PARTICIPATION

Because our twice-a-week class period is unlikely to provide enough time for us to cover all the material we would like to discuss, students are encouraged to continue (and initiate) class conversations via Facebook. To facilitate that process, I have created a group page for the class. So that you can join without becoming Facebook friends, the group is currently "closed." This means that anyone can send a request to join if he or she has a link to the group page, but the group and its members will be visible in search results and on member timelines. Once you all have requested membership, I will convert

the group to "secret," which hides all information about the group from everyone but its members. You can request membership at the following address: https://www.facebook.com/groups/477161965664038.



You are required to post three substantive messages/links/responses throughout the semester. Each message will be worth 10 points, for a total of 30 points. If your messages consistently exceed my expectations (in both number and content), I will raise your in-class participation grade. If you do not have a Facebook account, you can make up these points by sending three e-mails to the entire class via Owl-Space.

DIRECTED MICRO-WRITING ASSIGNMENTS

During the first half of the course, you will be asked to complete four small writing assignments (1-2 pages max) each week. These assignments, the details of which will be posted on Owl-Space at least a week before they are due, must be submitted to Owl-Space by 2:30PM on Monday. Because these assignments are designed to help you develop your writing, they will be graded on a [✓+/✓/✓-] basis. Each assignment will be worth 30 points, or 3% of your final grade, with a "✓+"= 28 points; a "✓"= 25 points; and a "✓-"= 22 points.

OP-ED

At the end of the second week of classes, you will be required to write a 3-5 page op-ed about one of the many issues Donna Freitas raises in her book, *Sex and the Soul: Juggling Sexuality, Spirituality, Romance, and Religion on America's College Campuses*. You must submit an ungraded draft of this essay by 2:30PM on Monday, January 21st. After receiving feedback from me and your peers, your final draft, worth 10% of your final course grade, will be due the following Monday. If you do not submit your initial draft by the due date, your grade on the final assignment will be lowered by 10 points, or 10%.

FORMAL ESSAYS

You will write two formal essays in this course which, taken together, count for 55% of your final grade. The first essay will be written in stages, over a series of weeks, and with extensive guidance and feedback from me and your peers. To assess the extent to which this process has permanently improved your writing, you will be expected to apply the general feedback from your first essay to your *independently written* second essay.

Your 6-8 page essay will require you to submit the following assignments to Owl-Space:

- Ungraded Pre-Writing by 2:30PM on Monday, March 4th
- Pre-Writing by 2:30PM on Monday, March 11th
- Ungraded Outline by 2:30PM on Monday, March 18th
- Outline by 2:30PM on Monday, March 29th
- Ungraded Draft by 2:30PM on Monday, April 1st
- Final Submission by **11:59PM on Friday**, April 5th

If you do not submit an ungraded assignment by its due date, your grade on the final assignment will be lowered by 20 points, or 10%.

Your final essay must be 8-10 pages and will be worth 250 points, or 25% of your final grade. Although the final week of classes will be devoted to working on these essays, you will not receive the extended feedback that you received on drafts of your first essay. Instead, the full 250 points will be earned in the submission of the final draft.

Details of these assignments (including the rubric I will use when grading) will be posted on Owl-Space at least two weeks before they are due.

ORAL PRESENTATION

During the penultimate week of regularly scheduled classes, and the week after you've submitted the final draft of your first essay, you will be required to give a 10-minute oral presentation of the argument you make in that paper. These presentations will be worth 100 points, or 10% of your final grade. The tentative schedule is as follows:

Tuesday, April 9th: Agarwal; Carroll; Castiglioni; Hagele; Ji; Jiang; and Kerkstra
Thursday, April 11th: Kim; Li; McGee; Pinillos; Rokholt; Shaw; and Silva

Detailed information about the requirements for these presentations (including the rubric I will use to grade them) will be distributed at least two weeks in advance of the due date.

GRADING AND EVALUATION

GRADING SCALE*

100%-98%: A+	89%-87%: B+	79%-77%: C+	69%-60%: D
97%-93%: A	86%-83%: B	76%-73%: C	60% and below: F
92%-90%: A-	82%-80%: B-	72%-70%: C-	

*Grades will be rounded to the nearest integer.

GRADE COMPONENTS (OUT OF 1,000 TOTAL POINTS)*

Participation, 130 Total Points (13%)
- 20 Substantive In-Class Comments, 5 points each (100 total points or 10%)
- 3 Substantive Facebook Posts, 10 points each (30 total points or 3%)

Short Writing Assignments, 220 Total Points (22%)
- 4 Micro-Writing Assignments, 30 points each (120 total points or 12%)
- 3-5 Page Op-Ed, 100 points (10%)

Oral Presentation, 100 points (10%)

6-8 Page Essay, 300 Total Points (30%)
- Revised Pre-Writing, 50 points (5%)
- Revised Outline, 50 points (5%)
- Final Submission, 200 points (20%)

8-10 Page Final Essay, 250 Total Points (25%)

*If you do not attend the required office hour within the first two weeks of classes, your final course average will be dropped by two percentage points; for each unexcused absence beyond two, your final course average will be dropped by one percentage point.

COURSE POLICIES

COURTESY

To ensure that everyone has the opportunity to learn without undue distraction, please turn off your cell phone (or put it into silent mode). If I see you texting, I will ask you to leave for the remainder of the course period. If it becomes a consistent problem, I reserve the right to lower your participation grade.

If you bring a laptop or iPad to class, I expect you to be taking notes and only taking notes. If I discover you doing anything else, I reserve the right to bar your individual laptop use for the remainder of the semester. To help you avoid temptation, if you want to use a laptop, **you must always sit in the front row of the classroom**.

Most importantly, **do not enter class late or leave early** unless it is an emergency and/or you've cleared it with me in advance. If you are consistently late (i.e., noticeably, more than twice or so) or regularly moving in and out of class while it is in session, I will stop marking you present.

It is also important to lay down some ground rules about the discussions we will be having in this course. Because we will be discussing the sensitive topics of religion and sexuality, we must work hard to keep our conversations civil and to respect the perspectives of our classmates. You are certainly free to express any view you want (if it's on-topic), so long as you support your claim and are willing to hear counter-arguments from others. You are also free to question the claims of others and to engage them in scholarly discussion, as long as you don't interrupt them and wait to be recognized by me before speaking (please note: you are free, and in fact encouraged, to interrupt **me**). You are not free to engage in name-calling, taunting, harassment, or otherwise non-productive talk.

ATTENDANCE

While much of your learning will occur while you read and write, being present in class is the best way to ensure that you truly learn and understand the course material. Moreover, in this particular course, we will spend a number of class periods working on your writing in class. As a result, attendance is required. You are, nevertheless, allowed two unexcused absences throughout the semester; *each additional unexcused absence will result in the deduction of 10 points (1%) from your final course average*. All judgments about excused and unexcused absences will be at my discretion, but if you wish to receive an excused absence, you must receive approval from me *before* the missed class period. The only exceptions to this rule are medical emergencies affecting yourself or your family. In all cases, I may or may not ask for supporting documentation for excused absences.

LATE WORK AND EXTENSIONS

All work must be submitted in electronic form to our class Owl-Space page by the time and date it is due. Work that is submitted late (without a pre-approved extension) will lose 20% for each day it is late (including Saturday and Sunday). At three days beyond the due date, no work will be accepted. **NOTE:** If any of your electronic submissions are "lost in cyberspace," that is your responsibility. Owl-Space provides clear indications of when your work has been successfully submitted, and it is your responsibility to ensure that it has been.

Any student who feels she or he is unable to submit work on time may request an extension, but these requests must be made *before* the deadline. You are limited to *two* extensions throughout the semester, so use them wisely. So that you will receive feedback for in-class workshops, all extensions are limited to 3 days. For obvious reasons, extensions will not be granted for class-participation, Facebook participation, presentation, or the submission of your final essay.

Illnesses, family emergencies, or accidents that require extended periods away from school and prevent you from meeting these requirements should be referred immediately to the Committee on Examinations and Standing. This University committee reviews petitions and handles other special problems that involve the academic rules of the University. More information about when and how to file a petition can be found here: http://students.rice.edu/students/Exams2.asp

ACADEMIC INTEGRITY

At the most general level, I will hold you to the standards of the Rice Honor Code, a code that you pledged to honor when you matriculated at this institution. If you are unfamiliar with the details of this code and how it is administered, you should consult the Honor System Handbook at http://honor.rice.edu/honor-system-handbook/. This handbook outlines the University's expectations for the integrity of your academic work, the procedures for resolving alleged violations of those expectations, and the rights and responsibilities of students and faculty members throughout the process.

Because a central purpose of this particular class is to help you learn the rules of paraphrasing and scholarly attribution, as well as the appropriate uses of different types of evidence, I will take an educational approach to transgressions of these rules when it appears they are unintentional. That is to say, you will not be reported to the Honor Council, but will be required to revise your work and your final grade on that assignment will be lowered by 10%.

In keeping with the spirit of the Honor Code, however, intentional violations of these rules--pursued with intent to acquire an unfair advantage over other students in the class--will be treated as matters for the attention of the Honor Council and will be reported immediately.

AMERICANS WITH DISABILITIES ACT

Any student with a documented disability seeking academic adjustments or accommodations is requested to speak with me during the first two weeks of class. All discussions will remain as confidential as possible. Students with disabilities will need to contact Disability Support Services in the Allen Center, as well. For more information, visit http://dss.rice.edu/ or call 713-348-5841.

SYLLABUS CHANGE POLICY

This syllabus is only a guide for the course and is subject to change with advanced notice.

COURSE SCHEDULE

Week	Monday	Tuesday	Wednesday	Thursday	Friday
Jan 7-11		Syllabus		*Sex and the Soul*	
Jan 14-18	Micro #1	Reading		*Sex and the Soul*	
Jan 21-25	Op-Ed Draft	Grammar/Style		Opening Questions	
Jan 28-Feb 1	Op-Ed	Grammar/Style		Gender & The Body	
Feb 4-8	Micro #2	Reading		Western Secular History	
Feb 11-15	Micro #3	Judeo-Christian History		Foundations of Christian Ethics	
Feb 18-22	Micro #4	A Christian Ethic		A Christian Ethic	
Feb 25-March 1	**SPRING BREAK**				
March 4-8	Pre-Writing	Argument		Marriage and Divorce	
March 11-15	Pre-Writing Revision	Argument		Same-Sex Relationships	
March 18-22	Outline	Argument		Cross-Cultural Ethics	
March 25-29	Outline Revision	Argument		Islamic Ethics	
April 1-5	Draft	Editing		Islamic Ethics	Essay One Final
April 8-12		Presentations		Presentations	
April 15-19		Workshop		Outlining Workshop	
April 22-26	**STUDY DAYS**		**EXAMS**		
April 29-May 3	**EXAMS**		Essay Two Final		

ASSIGNMENT SCHEDULE

THURSDAY, JANUARY 10

READINGS:

- "Welcome to College. Meet Amy Stone: Tour Guide, Fashion Model, Straight-A Student" in *Sex and the Soul*, 3-21.
- "The Varieties of College Religious Experience," in *Sex and the Soul*, 25-71.

DISCUSSION QUESTIONS:

- Freitas introduces us to a student, Amy, who enjoys the "sexual power" of "looking hot," but who also thinks that "dressing sexy has relatively little to do with sex." How does Amy defend this position? Do you think it is a successful defense? Why or why not?
- What is the connection Freitas draws between recent findings about the religious life of American college students and equally recent findings about their sexual behavior? Do you think there are other ways to interpret these findings? How so?
- Why does Freitas think many contemporary college students label themselves "spiritual but not religious"? What do YOU think this phrase means?
- Freitas finds that college students talk about sex all the time with friends, but faith talk is "another story." How does she explain this? How would you?
- Freitas finds that there are stark differences between what she labels "Evangelical" and "Spiritual" colleges. What are some of the differences she mentions, and which of these do you think is most important (according to Freitas)?

TUESDAY, JANUARY 15

READINGS:

- "The Levels of Reading," in *How to Read a Book*, 14-16.*
- "Systematic Skimming," in *How to Read a Book*, 25-27.*
- "Questions a Reader Asks," in *How to Read a Book*, 34-35.*
- "How to Make a Book Your Own," in *How to Read a Book*, 35-37.*
- "The Three Kinds of Note-Making," in *How to Read a Book*, 37-38.*

WRITING ASSIGNMENT (DUE MONDAY THE 14TH @ 2:30PM):

- Micro-Writing #1, TBA

THURSDAY, JANUARY 17

READINGS:

- "The Romantic Ideal," in *Sex and the Soul*, 75-109.

- "The Truth about Sex on Campus," in *Sex and the Soul*, 113-164.
- "Reconciling Sex and the Soul (Or Not) on Campus," in *Sex and the Soul*, 167-207.

DISCUSSION QUESTIONS:

- What do you think Evangelicals mean when they say they must guard their "purity"? Do you use this term in your everyday speech? Have you heard others use it? What do you (or your friends) mean when you use the term? Do you find it useful and/or harmful?
- Explain why some evangelicals think their purity can be presented as a "gift" to one's partner on his/her wedding night. Regardless of what you think about this practice, try to push yourself to consider what might be both honorable and troubling about this.
- Freitas tells a story of an Evangelical speaker who draws an analogy between one's sexual purity and an orange. Explain how this analogy works and comment upon its validity.
- Freitas makes a point of arguing that while students at the so-called "spiritual colleges" do not employ the same standards of purity as those at evangelical colleges, they do not operate with no standards at all. What are some of the examples she gives of a different type of "purity" norm showing up on even the spiritual campuses? What sorts of sexual behaviors mark an individual as "tainted"?
- Freitas is very interested in the way the students she interviews define the term "romance." What does she say was the most common way students would describe an ideal romantic experience? What did she find striking about this description?
- If women at evangelical colleges are almost singularly focused on getting a "ring by Spring," how do the men at these colleges behave? Are they just as eager to pursue these serious relationships? Why or why not?
- Freitas notes that for evangelicals, not finding a long-term partner is a "religious failure." How so?
- Does Freitas think there are any women who actually enjoy the themed parties? If not, why? If so, why do they find them enjoyable?
- One common theme in these chapters is that dressing "slutty" can lead to male sexual attention. This is then contrasted with earning the "respect" of these men. Is it possible for a man to respect a woman he considers an attractive sexual object? Why or why not?
- Freitas notes that many students feel negative emotions the "morning after" a hook up. One explanation of these feelings is that they engaged in inappropriate behavior. What other explanation can you give for those negative emotions?
- In your reading for today, Freitas distinguishes between what she calls "Godly" and "Secular" students. She notes that Secular students are not necessarily "ungodly," however. How exactly are they different with respect to their attitudes toward sex?
- Why do you think some students are more willing to turn to popular culture as an authoritative source of moral authority than religious traditions?
- Why, according to Freitas, do many evangelical students prefer to "kiss dating goodbye"? That is, why do they think dating can be dangerous? Does this same worry apply to marriage? Why or why not?
- Freitas tells a number of stories about students who are in so-called "inter-faith" relationships, and who don't seem to think discussions of religion (or non-religion!) are important to a relationship. Do you agree? Why or why not?
- Freitas notes that in all of her conversations, "Not one student with a Catholic background mentioned a single Vatican document." She then explains how some Catholic theologians have responded to this reality. How do they explain it? What is the problem?

TUESDAY, JANUARY 22

READINGS:

- Readings on Grammar and Style, TBA

WRITING ASSIGNMENT (DUE MONDAY THE 21ST @ 2:30PM):

- Op-Ed Draft

THURSDAY, JANUARY 24

READINGS:

- "Opening the Questions," in *Just Love*, 1-16.
- "Sexuality and Its Meanings," in *Just Love*, 159-173.

DISCUSSION QUESTIONS:

- Farley mentions six major developments that have brought about dramatic changes in the way we discuss the ethics of sex. What are these developments, and how have they changed our discussions?
- Farley identifies four "problems with the terrain," before she embarks on her project. What are these four problems, and how does she respond?
- What are the seven dimensions of sexuality that Farley identifies (simply LIST them here)?
- What is Farley's definition of love?
- Explain the distinction Farley draws between romantic love and sexual love.
- Explain the distinction Farley draws between sexual love and sexual lust.

TUESDAY, JANUARY 29

READINGS:

- Readings on Grammar and Style, TBA

WRITING ASSIGNMENT (DUE MONDAY THE 28TH @ 2:30PM):

- Op-Ed Final Submission

THURSDAY, JANUARY 31

READINGS:

- "How the Body Matters," in *Just Love,* 110-132.
- "Whether Gender Matters," in *Just Love*, 133-158.

DISCUSSION QUESTIONS:

- Describe and explain at least three ways theorists have conceptualized the relationship between the "body" and the "mind/soul/spirit"
- What is "Dualism," and what does Farley consider its primary problem?
- Farley wants to maintain the unity of the body and spirit, and does so by dissecting four specific experiences: profound suffering, objectification, aging and dying, and the divided self. In each of these experiences, we often feel profoundly divided. Yet, she believes that these experiences also reflect our unity. Explain her argument (in some degree of detail) in at least two of these cases. That is, explain why the experience *usually* makes us aware of our divided nature, and why she thinks careful reflection on that experience reveals an underlying unity.
- How does Farley define objectification, and why does she find it problematic?
- What, according to Farley, are the two aspects of the human person that suggest a special transcendence beyond all other created objects?
- In her discussion of the notion of "gender," Farley notes that many early feminists attempted to distinguish gender from sex. Explain this early distinction and the two reasons Farley finds it problematic.
- Recent scientific research has shown that even the defining features of a physical "sex" (chromosomes, hormones, and sexual organs) are not dual. How so?
- Farley notes that there are at least three Christian perspectives on the relationship between men and women: hierarchical dualism, complementarity, and egalitarianism. Briefly describe each of these perspectives.
- What are the three ways Farley thinks gender should NOT matter for thinking about sexual ethics?
- What are the three ways Farley thinks gender SHOULD matter for thinking about sexual ethics?

TUESDAY, FEBRUARY 5

READINGS:

- Readings on Analytic Reading, TBA

WRITING ASSIGNMENT (DUE MONDAY THE 4TH @ 2:30PM):

- Micro-Writing #2, TBA

THURSDAY, FEBRUARY 7

READINGS:

- "The Questions and their Past," in *Just Love*, 17-18 (Two Paragraph Introduction).
- "Sexuality in Antiquity: The Legacy of Greece and Rome," in *Just Love*, 26-33.
- "Secular Paths: Philosophical Developments, Medical Influences," in *Just Love*, 50-55.
- "Marriage and Family: Historical and Cultural Contexts," in *Just Love*, 247-252.

DISCUSSION QUESTIONS

- What are the three reasons Farley thinks it is difficult to discern the history of sexual ethics?

- Describe how the ancient Greeks practiced "homosexuality," and explain how this practice may be distinct from homosexual practice today.
- Three aspects of Greek and Roman philosophical thought about sex had a great influence on subsequent Western speculation. What were these three aspects?
- When the Stoics argued that sex was only appropriate if used in the service of procreation, they also began arguing that sex should not take place outside of marriage. How does the latter principle follow from the former?
- What has been the marriage institution of choice across more time and more cultures than any other?
- What was the purpose of marriage in the beginning of Western civilization and for a long part of its history?

TUESDAY, FEBRUARY 12

READINGS:

- "Judaism: Sexuality, Morality, and Religion," in *Just Love*, 34-37.
- "Christian Traditions," in *Just Love*, 37-50.
- "Marriage and Family: Christianity and Its Influences," in *Just Love*, 252-259.

WRITING ASSIGNMENT (DUE MONDAY THE 11TH @ 2:30PM):

- Micro-Writing #3, TBA

DISCUSSION QUESTIONS:

- In Judaism, what does God's plan for creation entail about marriage and fertility?
- Farley argues that there were periods of Jewish history when the value given to the marriage relationship was in tension with the command to procreate. How so?
- Farley notes that there are numerous aspects of classical Jewish sexual ethics that privilege men over women. Note and explain at least two of these.
- Was Judaism immune from the influence of Hellenistic (i.e., Greek) philosophy? If so, why were they able to remain immune? If not, how were they influenced?
- Farley argues that the Christian Testament conveys three basic messages about human sexuality and Christian sexual ethics. What are these messages?
- Explain Augustine's late-life position on sexuality and its relationship to his doctrine of Original Sin (hint: this is about more than simply passing along sin through sex).
- Describe the way the Catholic Church shifted its position on the purposes of sex (and the appropriateness of certain forms of "contraception") from Pius XI, through Vatican II, to Paul VI's *Humanae Vitae*.

THURSDAY, FEBRUARY 14

READINGS:

- "Sexuality and [Christian] Justice," in *Just Love*, 173-178.
- "Sources for Christian Sexual Ethics," in *Just Love*, 182-196.

DISCUSSION QUESTIONS:

- Farley argues that ancient discussions of sexual prohibitions were primarily a matter of purity and defilement. Her book is an attempt to move beyond this framework by thinking about sexual prohibitions as primarily ethical. Explain the difference between these two frameworks.
- List and describe the four sources of Christian ethics.

TUESDAY, FEBRUARY 19

READINGS:

- "Love and Just Love," in *Just Love*, 196-206.
- "Justice," in *Just Love*, 207-215.

WRITING ASSIGNMENT (DUE MONDAY THE 18TH @ 2:30PM):

- Micro-Writing #4, TBA

DISCUSSION QUESTIONS:

- In the first section of your reading, Farley argues that "love is the problem in ethics, not the solution." What does she mean by this? Why would someone think it was the solution, and why does she disagree?
- On page 202, Farley argues that love is true, in the sense of "accurate," when it meets three conditions.
    - The second of these conditions claims that love must not "falsify or 'miss' the reality of the one loving" (emphasis mine). What does she mean by this? Earlier, she notes that "A love will not be true or just if there is an affirmation of the beloved that involves destruction of the one who loves." Again, what does this mean? What are some examples of false loves in this sense?
    - The third of these conditions claims that love must not "violate, distort, or ignore the nature of the relationship between them." What does this mean? What are some examples of distorted love in this sense?
- Farley argues that, contrary to popular belief, love can be subject to choice. What does she mean by this?
- At the end of chapter five, Farley argues that "desire for another may outrun our love for another, so that our love becomes primarily for ourselves." What, in your own words, do you think she means by this?
- How does Farley define "justice" in this work?
- Farley argues that Humans are due treatment that respects and promotes their "concrete reality as persons." She then argues that contemporary understandings of the human person lead us to a special focus on at least two basic features of human personhood (i.e., two basic features of the concrete reality of persons). List and describe these two basic features.

THURSDAY, FEBRUARY 21

READINGS:

- "Norms for Just Sex," in *Just Love*, 215-232.
- "Special Questions," in *Just Love*, 232-240.

DISCUSSION QUESTIONS:

- List and describe Farley's 7 norms for "Just Sex."
- What is the difference between "truth-telling" and "promise-keeping," and why does Farley think both are necessary to ensure "free consent"?
- In the section on special questions, Farley discusses the "Hook-up Culture" discussed in Freitas' book. She is very clearly against trying to solve this problem by "moralizing" and or "shaming" young people by teaching them that sexual behavior is "taboo." What, then, does she suggest? Do you think it would work?

TUESDAY, MARCH 5

READINGS:

- Readings on Constructing an Argument, TBA

WRITING ASSIGNMENT (DUE MONDAY THE 4TH @ 2:30PM):

- Pre-Writing Draft

THURSDAY, MARCH 7

READINGS:

- "Marriage and Family: Descriptive and Normative Questions," in *Just Love*, 259-271.
- "Divorce and Remarriage," in *Just Love*, 296-311.

DISCUSSION QUESTIONS:

- Does Farley think that the commitment of marriage is simply a commitment to love? Why or why not?
- Does Farley think it is acceptable for individuals to be released from their marital commitments if the commitment was made without full consent? Does she think this qualify as divorce? Why or why not?
- Be able to list and describe the three scenarios in which partners have grounds for justifiable divorce, according to Farley.
- Does Farley think re-marriage is acceptable? Why or why not?

TUESDAY, MARCH 12

READINGS:

- Readings on Constructing an Argument, TBA

WRITING ASSIGNMENT (DUE MONDAY THE 11TH @ 2:30PM):

- Pre-Writing Final Submission

THURSDAY, MARCH 14

READINGS:

- "Same-Sex Relationships," in *Just Love*, 271-295.
- Mel White, "What the Bible Does and Doesn't Say about Homosexuality."*

DISCUSSION QUESTIONS:

- At the beginning of her discussion, Farley argues that she cannot simply "start and end" with her conclusion (even though she is tempted to do so). What is that conclusion? What, according to Farley, would make same-sex relationships just?
- Does Farley think the traditional sources of Christian ethics can serve as a useful guide in determining the moral status of same-sex relationships? Why or why not?
- Farley notes that there are three elements/concerns central to the Hebrew Bible's perspective on sexual conduct. What are those three elements, and why do they matter for interpreting what the Bible says about homosexuality?
- Be able to explain the debate between Boswell, Hays, and Martin, about Romans 1:26-27.
- Mel White presents eight "premises" in his essay on homosexuality in the Bible. What are these premises?
- Know at least four examples of sexual practices the Bible accepts that we now condemn.
- What is the "modest conclusion" about homosexuality Farley draws from the Biblical witness?
- What, according to Farley, have been the two dominate motifs of the Christian tradition of sexual ethics, and how have these motifs shaped Christian attitudes toward homosexuality?
- In the twentieth century, what has largely disappeared from the Catholic and Protestant teachings about sexuality?
- Farley notes that there are some mainline Protestant churches that have developed positive statements about same-sex relationships. What specific denomination does she identify?
- Farley also notes changes that have taken place within the Catholic tradition. What are these changes?
- What does Farley have to say about the usefulness of searching for a "homosexuality gene"? What does she compare it to and why?
- Farley notes that there are at least two ways we could argue homosexuality is not chosen. What are those two ways, and why does she think we should not use these arguments as the primary or sole justification of gays and lesbians?

TUESDAY, MARCH 19

READINGS:

- Readings on Constructing an Argument, TBA

WRITING ASSIGNMENT (DUE MONDAY THE 18TH @ 2:30PM):

- Outline Draft

THURSDAY, MARCH 21

READINGS:

- "Cross-Cultural Perspectives: Importance for Sexual Ethics," in *Just Love*, 57-63.
- "Colonialist Research and Its Postcolonial Critics," in *Just Love*, 63-70.
- "Diversity Unlimited?" in *Just Love*, 103-108.
- "The World of Islam," in *Just Love*, 95-102.
- "Introduction," in *Sexual Ethics in Islam*, xii-xviii.*

DISCUSSION QUESTIONS:

- Why does Farley think that the study of other cultures and ethical traditions will help Christians "clarify an understanding of [their] own tradition"?
- What is Orientalism, what is its relationship to Colonialism, and why does Farley think those studying sexuality must be particularly careful to avoid Orientalism?
- Farley argues that the most important factor that emerges from cross-cultural studies of sexuality "may not be either difference or similarity." What, then, is it?
- Farley concludes this chapter by noting four "procedural clues" or principles we must keep in mind when studying sexual practices across cultures. What are these four principles?
- According to Farley, how is women's sexuality presented in classical Muslim texts?
- In the introduction to her book on Islamic Sexual Ethics, Kecia Ali tells a story about an article she wrote entitled "The Problematic Question of Women's Status in Islam." An editor returned this to her with a new and improved title. What was that title, and why did Ali find it problematic? Why does she find it problematic to speak of "True" (or False) positions within Islam?
- Ali also notes that a great deal of literature on the supposed clash between Islam and the West revolves around sex and sexuality. She notes that the Western media presents a particular critique of Muslim sexuality (and its treatment of women) and that Muslims respond by presenting a particular critique of Western sexuality (and its treatment of women). What are these dueling critiques, and why does Ali find both problematic?

TUESDAY, MARCH 26

READINGS:

- Readings on Constructing an Argument, TBA

WRITING ASSIGNMENT (DUE MONDAY THE 25TH @ 2:30PM):

- Outline Final Submission

THURSDAY, MARCH 28

READINGS:

- "Marriage, Money, and Sex," in *Sexual Ethics and Islam*, 1-23.*

- "Lesser Evils: Divorce in Islamic Ethics," in *Sexual Ethics and Islam,* 24-38.*
- "Prohibited Acts and Forbidden Partners: Illicit Sex in Islamic Jurisprudence," in *Sexual Ethics and Islam,* 56-74.*

DISCUSSION QUESTIONS:

- According to the *classical* Islamic tradition, a potential groom must pay a "dower" in order to wed. This practice exists in other traditions, but there is one aspect of the Muslim practice that sets it apart. What is it? (Hint: this is a very basic, one sentence answer)
- Why does Ali think this practice, and the rules governing what happens to the dowry upon divorce, helps explain Muslim rules about divorce (specifically who can initiate them)?
- What, according to Ali, does the tradition suggest the husband is "buying" with the dower?
- Ali notes that there are aspects of the classical tradition that are, in fact, quite affirming of women's sexuality. Yet, she also notes these are in tension with other aspects of the tradition which seem to restrict women's sexuality. List one example of each (i.e., one positive and one negative aspect).
- What does Islam teach about inter-marriage? What is the logic of these prohibitions?
- Define and distinguish the following three types of divorce: *Talaq, Khul',* and *Firaq/Faskh/Tatliq*
- What is the word for sexual indiscretion in the Islamic tradition? What, according to classical Islamic law, counts as sexual indiscretion? How is this definition of sexual immorality different from the way contemporary Muslims think about sexual immorality?
- While discussing the "sex positive" nature of the Islamic tradition, Ali notes that a man is not to be blamed for becoming aroused by women. Yet, she notes that this positive evaluation of desire is really only an evaluation of male desire. What does the tradition have to say about female desire, and what does this teaching about male desire presume about female sexuality?
- Despite this double standard, Ali notes that there is one case in which there is a sort of surprising equality in the classical literature. What is that case, and what is the specific nature of the equality?
- Ali notes that a comprehensive study of Islamic legal discourse reveals that *hadd* punishments for *zina* were not intended to be carried out. What are the three aspects of this discourse that support Ali's thesis?
- How is paternity determined in classical Islamic law? Ali cites a story about the Prophet that makes this clear. Explain this story and why this supports the classical Muslim position on paternity.

TUESDAY, APRIL 2

READINGS:

- Readings on Editing, TBA

WRITING ASSIGNMENT (DUE MONDAY THE 1ST @ 2:30PM):

- Essay One Draft

THURSDAY, APRIL 4

READINGS:

- "Don't Ask, Don't Tell: Same-Sex Intimacy in Muslim Thought," in *Sexual Ethics and Islam*, 75-96.*

- "Female Bodies and Male Agency in the Qur'an," in Sexual Ethics and Islam, 112-134.*
- "Toward an Islamic Ethics of Sex," in *Sexual Ethics & Islam*, 151-157.*

DISCUSSION QUESTIONS:

- Referencing Ibn Hajar's list of "major [sexual] sins," Ali notes that there is "no easily discernible logic joining these items." More specifically, there are moments when the act seems to be at issue, and others when it is the relationship in which a particular act takes place. Explain this distinction, and give examples from the list that seem to fall into one or the other category.
- Ali notes that there are many self-identified gay and lesbian Muslims today who seek to have exclusive and publicly recognized same-sex relationships, and to do so in a way that falls within an "Islamic framework." In their attempt to achieve this end, they hope to legitimize same-sex relationships "within the constraints of Islamic religious discourse" (emphasis mine). Apart from the classical laws categorizing same-sex relationships as "illicit," Ali believes there are two further "salient principles" in traditional Islamic ethics that make these sorts of conversations problematic. List these principles and explain how each might make it hard to provide a public defense of the Islamic legitimacy of homosexuality.
- Those who attempt to defend same-sex behavior within an Islamic context begin by dismissing any and all hadith that reference the behavior. From there, they turn to the Qur'an. What are the two ways these Muslims have re-interpreted the passages in the Qur'an that seem to condemn homosexual behavior (Specifically with respect to the story of Lot)? Why does Ali find the second approach unconvincing?
- Ali notes that many moderate Muslims, exemplified by the Muslim Women's League, have taken an approach to homosexuality that is similar to that of the Catholic Church. More specifically, they accept the reality of "homosexual orientation," but deny the appropriateness of homosexual activity. Ali notes that there is a fundamental problem with this approach within the larger context of Islamic sexual ethics. What is that problem?
- Ali argues that for many Muslims, same-sex marriage is actually considered a graver offense than same-sex intimacy. Why?
- Ali notes that Barbara Stowasser (expert on Islam and Gender) argues that "the Qur'an does not associate its principle of equal human dignity and worthiness with notions such as absolute and individual social, political, or economic equality." Explain what she means here, using specific Qur'anic teachings as examples (3 points).
- Most of this chapter is about the various ways Muslims have interpreted the following "difficult verse" in the Qur'an:

  > Men are *qawwamun* in relation to women, according to what God has favored some over others and according to what they spend from their wealth. Righteous women are *qanitat*, guarding the unseen according to what God has guarded. Those [women] whose *nushuz* you fear, admonish them, and abandon them in bed, and *adribu* [from the verb *daraba*] them. If they obey you, do not pursue a strategy against them. Indeed, God is Exalted, Great.

  Explain the debates and various interpretations of all four italicized Arabic words:

  - qawwamun:
  - qanitat:
  - nushuz:
  - adribu:
- In her concluding chapter, Ali notes that she is not going to end this volume with a traditional "conclusion." This is because she believes she has "only attempted a first step toward defining a problem." Explain, in your own words, what that problem is and what she thinks needs to be done to solve the problem [hint: read the entire section before you answer this].

- Ali proposes that Muslim reformers "must accept responsibility for making particular choices—and must acknowledge that they are interpretive choices, not merely straightforward reiterations of 'what Islam says.'" Again, explain in your own words what this means.

FRIDAY, APRIL 5

WRITING ASSIGNMENT (DUE @ 11:59PM):

- Essay One Final Submission

TUESDAY, APRIL 9

ASSIGNMENT:

- Presentations

THURSDAY, APRIL 11

ASSIGNMENT:

- Presentations

TUESDAY, APRIL 16

ASSIGNMENT:

- Bring Pre-Writing Draft to Class

THURSDAY, APRIL 18

ASSIGNMENT:

- Bring Outline Draft to Class

WEDNESDAY, MAY 1

WRITING ASSIGNMENT (DUE @ 11:59PM):

- Essay Two Final Submission